

SOME ^{4175^{aa}₂}
OBSERVATIONS
UPON
The CONDUCT
OF THE

Famous Mr. *W----field*,

BY A

True Lover of the Church
and Country, &c.



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THE Apostles had a general Commission to preach the Gospel to all Nations, *viz.* *Jews* and *Gentiles*; but after Christianity was established, no Minister took upon him, except in Times of Confusion and Usurpation, to preach the Gospel of Christ any where without being sent by the Governours of the Church. As in *England*, no Man is ordained without a Title to a Cure he is to serve, and this he is confined to, at his Ordination, which he solemnly promised to observe. In *Scotland*, no Probationers can preach any where with-

without a Licence from the Presbytery where he resides, and when regularly called, is ordained to be a Minister of a Parish. In *England*, every Curate that removes from one Parish to another, must have a Certificate of his Behaviour before he can have a Licence from the Bishop, to serve that Cure, and must be examined as to his Learning and other Qualifications, and when any is to be instituted into a Living, he is again examined, altho' a Preacher for some Years, and must bring with him to the Bishop, a Certificate of his Behaviour as to his Life and Doctrine, signed by the Ministers of the Neighbourhood who have best Knowledge of him, and when any Minister is removed from one Diocese to another, before he can be admitted into the other Diocese, he must have a Certificate from the Bishop of the Diocese he removed from, of his Behaviour as a Minister. In *Scotland*, I believe, when a Minister is transported from one Parish to another, he must have a regular Call to that Parish, and suffici-

ent Credentials of his Life and Conversation before he can be settled there. Now, as Mr. *W——d* came hither without being sent by, nay, in Contempt of his Bishop, which is a Breach of his solemn Promise made at his Ordination, and as he goes about preaching here without being licensed by any Presbytery, he must pretend to near as great a Commission as the Apostles had; for does he not say, that he is moved thus to do? And does he not pretend to an extraordinary Gift, nay, to Inspiration? For I read a Paper written and signed by him, that he did not take up his Time for a Week or a Month and the like in composing Sermons, as others Ministers do; but that it flowed upon him as fast as he could utter it; whereas it can be proved, that what Sense he has preached, was out of other Mens Works. Now, is not this a deluding the People?

When Almighty God sends Men upon his Errands, he gives Credentials along with them, *viz.* Such Powers, as demonstrate they have a Commission from

from Him: But has Mr. *W——d* any other Power, than what he received at his Ordination? By virtue of which he has a Commission to preach the Gospel, but not after an irregular Manner, where, and when he pleases, in a direct Opposition to his canonical Oath, and to all the Rules and Discipline of Christian Churches ever since the Apostles Times: Which Practice, I am sure, can never be approved of by the Spirit of God, who is a God of Order, and not of Confusion, and consequently Mr. *W——d* is not sent or moved by him.

It may be said, Does not the Effects of his preaching shew his extraordinary Gifts? Do we not hear of extraordinary Conversions thro' his Means? Extraordinary indeed! The like never before heard of, nay, not in the Apostles Times, nor ever since; therefore is he not a second *Paul*, as some of his Hearers have expressed themselves, nay, greater than a *Paul*, as some of them believe him to be, having said, if ever there was an Angel on Earth, he

he must be one? But pray, let us not be too rash in passing our Sentiments about these Things; let us consider a little, both the Fruits of the Converter and Converted: As to the Converter, Did he not say, that his Conversion commenced about seven Years ago, which was before his Ordination? Now, let us examine, whether this Conversion was real. He said, That at his Ordination he felt the extraordinary Operations of the Spirit of God upon him, at the laying on of the Bishop's Hands. Now, can it be supposed, that if these Operations be real, as he gives out; he certainly would be moved to act as becoming one endowed with these Gifts; but since his Practice has been, and is still inconsistent with the solemn Vows and Promises made then, he was neither moved before his Ordination by the Spirit of God, nor since, which appears from what follows. Did he not begin his Work here with a notorious Lye? For he said, that he was 600 *l. Sterling* out of Pocket about his Hospital

in *Georgia*; whereas it can be proved that he advanced about a 1000 *l.* or more to a Captain, I believe, of a Man of War, whose Ship was driven in there by a Storm, who gave him Bills for it upon the Admiralty, which Sum was paid to him a little before he came hither. Now, what has he done with this Money? Ought he not to have brought sufficient Credentials from proper Persons in *Georgia*, how he had disposed of his Collections for that Hospital? And to have brought a Commission signed by them, to empower him to collect here or else where, which Commission, ought to be recommended by publick Authority before he could legally pretend to any such Power. Did he not, before he left this Place, say, that he was going to his *Babes* in *Georgia*, as he call'd them, with the Collections he received for them. But has he done it? Or, as an honest Man would, hath he given a faithful Account how he has laid out this Money, and that signed by the Receivers of it? But I suppose

suppose, as he is the sole Manager of that, we must take his Word; and as he takes upon him the Office of a *Thirteenth Apostle*, must believe every Thing he says. But instead of going to *Georgia*, he was moved to take to him a Fellow-mate, so that, now, I am afraid, that these Collections will be applied towards the Maintenance of him, her, and their Issue. Now, is it not strange! That these in Authority do not call him to an Account for this Practice. But what have we to do with *Syme* and his Wife? Have we not too many of our own Beggars to maintain, and Hospitals? And how do we know that they are married? Ought not some Session, or the Kirk-treasurer enquire into this? So much for the Converter; I come now to the Converted. As I have not heard any Thing of the Fruits of their Conversion, only of their Rambling and Noise, like Pastor, like Flock; for Like draws to Like; and therefore I must suspend my Judgment about them, only give me leave to ask some

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Questions. Do they their Duties to God and Man, as they are commanded, as they are directed in the first Table of the Ten Commands, which enjoins to them their Duty towards God; in the second Table, which enjoins to them their Duty towards their Neighbour? All which comprehend the whole Duty of Man; and without Obedience to these Commands, their Conversion cannot be real: For they must not believe what their new Apostle teacheth, that Faith alone without good Works is sufficient for their Salvation: No, both are commanded, and good Works are the Fruits of a saving Faith, and Faith itself is a Work; for we are commanded to believe, but all these require some Time to know the Sincerity of them, and when any People persevere, but not till then, they may be call'd Converts; but these Conversions, as they appear now, seem to be nothing but Noise, I was going to say something else, if you'll have it, Conclusion.

If

If Mr. *W*———d be sincere, as he pretends, Why does he not go to *Georgia* again? But if all be true that is said, he dare not, and would be made publick, if they in Authority could give a Protection to the Person from the Fury of the deluded Multitude, who are always fond of Novelties.

The Concern for my Country has moved me to this Strain, that we should be laught at by all the World for our Stupidity and Simplicity, that we can't but see with our open Eyes the Designs of this Impostor, and therefore must conclude, to believe that God has given us up to strong Delusions, to believe a Lye.

P. S. I can't but approve of the Conduct of the *Associate Presbytery*, in not admitting him among them, until, according to their Discipline, he subscribed to their Standards, which, I doubt not, he would have done, if it could have answered his Designs: But I must condemn the Behaviour of these Ministers who invited him to their

their Pulpits, contrary to the Rules of
 their Church, yea, when he industri-
 ously shunned to communicate with
 them, and what is still more blam-
 able in them, to allow him to assist them
 in administering the Sacrament, before
 he sign'd their Confession of Faith, and
 all the other Terms of their Commu-
 nion, which they oblige all their Mi-
 nisters to do, yea, I believe, before he
 shew'd his Letters of Priest's Orders;
 but they still are to be condemned more
 for the rambling about with him, there-
 by encouraging the People to a giddy
 and unsettled Disposition, to leave their
 proper Pastors. Now, is not this Pra-
 ctice contrary to their Discipline? And
 therefore could wish they were, and
 I think they should be censured by
 their proper Judicatories: But, pray,
 What is the Reason that Mr. *W—d*
 is come over to them? Is it not because
 he is despised both by the Church of
England, and the Dissenters there?
 And therefore, as he knows the Gid-
 diness of the Ministers and People here,
 and that too, it will be most for his
 Gain,

Gain, it is his Cunning to ingratiate himself with them. Now, as the Church and State have settled these Ministers in Churches, and as they can't be confined to them, but love to harangue in the Fields, and ramble about, it would be just to send them a packing, and fill up their Places with more worthy and regular Men, especially those of them, as one of them has declared, that he did not value Mr. *W———*, saying, That he was both a filthy and ignorant Fellow, but that it was to please his People. A pretty Character for a Minister! So that a *Jesuit*, or any one else, would be countenanced by him for the same End. To conclude, Let all good People beware of this Stroller, for he will yet find a Way to wheedle you out of your Money; for he is as artful a Mountebank, as any I know.

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